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THE  
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VOL. IV.]

MAY, 1825.

[No. 2.]

For the Churchman's Magazine.

SCIENCE the handmaid of RELIGION.

(Continued from page 17.)

WE are next, then, to examine how the hypothesis of an intelligent cause suits with the *phenomena* we observe.

The world, subject to our observation, consists of inert matter, animal life and rational minds, intimately combined together, and making one whole. A concise view of each shall be taken.

And first, of inert matter. Its wonderful diversity of forms, calculated to answer so many ends, is highly worthy of remark. Fluids and solids, air, water, earth, stones, metals and vegetables, with innumerable other distinctive forms, verging towards, and at length, melting into each other; what are all these but proofs of wise design, contrivance, and adaptation of means to ends: and consequently, that these things are the production of Intelligence? To this should be added the universality and permanency of the laws of motion, among the different portions of matter; from the least to the greatest; from the nearest to the most distant, that can be reached by the ken of man, aided, as he is, by his wonder working glasses. How certainly is the law of gravitation cal-

culated to preserve in order, and perpetuate the system of material things? And of course, how certainly must the Author and Contriver of this law be wise and intelligent? He who can believe that such a production came from a blind unmeaning cause, can believe, with the sceptical Mr. Hume, that any thing may be the cause of any thing. To deny the conclusiveness of this argument, is going counter to the whole current of human reasoning, and the dictates of common sense; which always ascribe the marks of design to an intelligent cause. In regard to the works of man, nobody ever a moment hesitated to draw the legitimate conclusion. How then can they consistently do it, in the more splendid production of the universe of matter? The foregoing argument might be extended and drawn out, with minuteness, bearing on the point under view. Many others might be adduced from the same source, overwhelming all opposition, in the rational and candid mind. But these are enough to be taken from inert matter.

Let us then proceed to a higher grade of beings. We find matter fitted to become the habitation of an immense variety of animals, capable of sensitive enjoyment, from the oyster that dozes in the mud, to the sagacious elephant, the

cunning fox, and the docile dog. The air, the water, and the earth, each furnishes a lodgement and food, suited to the nature of its inhabitants. For this end, primarily, were vegetables formed. For this end they continue to grow; that no living creatures may become extinct. Can such manifest adaptation of means to ends come from aught, but wise direction and intelligence.

But the most pointed part of the argument drawn from animal life, is to be found in the instincts of the various brutes. This subject is important, and demands a somewhat extended discussion. Like many other things, in the order of nature, established by the Creator, it is little regarded by most people. From its commonness, its constant occurrence, we are apt to think little more of it, than that it is natural. Just as vegetables grow up from the earth—the sun rises and sets—the moon waxes and wanes—the rains and snows descend—the seasons run their course round the year—the rivers continue down their channels—the sea ebbs and flows—so the various animals pursue their several instincts. These things are matters of daily observation by every one; but from them they draw no conclusions: for they think little or nothing about them. The following remarks are therefore intended to awaken attention to a subject of much curiosity; and what is more, of much useful reflection, bearing on the argument now in hand, the wisdom of the Creator.

What then is instinct? It is a principle in brutes, by which they are directed to their good, and warned to flee from danger and mischief. It is something different and peculiar in each species; al-

ways the same in every individual of the same species. In quadrupeds, birds, fishes, and insects, it holds the same uniform dominion: From the elephant to the ant; from the longest-lived, to the insect of a summer's day. It appears to be equally strong in the young as in the old; as perfect when the animal first comes into life, as when from age it is just ready to die. It is hardly susceptible of improvement, by experience and observation. This is a remarkable trait, distinguishing it from reason. Its mode of operation accounts for this. Reason combines various and distant means together, the past, present, and to come; the distant and the near. It weighs and deliberates between the probable and the certain, in order to make out a choice. But not so instinct. It always pursues the same end by the same means. The brute is never seen to deliberate and choose between two or more means. His object is before him, and he instantly decides and acts. Hence it is, that we can so surely calculate how he will act, in any given situation; and are thus able to turn his instincts to our advantage;—to make him labour for our convenience. The horse carries us on his back; the ox ploughs our fields; the dog keeps watch around our dwellings, or ranges the forest in quest of game; and the diminutive bee stores his hive with delicious repast for our tables. All this is done under the direction of instinct.

Since each species of animals has its peculiar form of body and members, and is furnished with a peculiar kind of covering, it is manifest, each should have its own manner of life, its own way of seeking its sustenance, of shelter



from the inclemency of climate, of defence against enemies, and of annoyance or attack. This we find always to be the case. Instinct invariably guides them to their destined object, to make the best use of the faculties they possess, for their comfort and enjoyment. Little or no training is necessary to call these several instincts into operation. The young animal falls directly into those manners for which he is formed, and to which the powers of his body are adapted. This is what every one has observed in the case of ducklings, hatched by the dung-hill fowl. The unerring monitor within urges them to their element, in spite of the anxious calls of their foster-dam. Another remarkable trait in this internal monitor, is found in the care which all creatures take of their young; procuring them food and lodgement, suitable to their wants. How diligently the hen scratches for her chickens! How cautiously she warns them of danger from the hawk! And how exactly they understand her calls, and her warnings!

The ostrich is the only bird, if not the only land animal, that utterly neglects its young. *She layeth her eggs in the sand, and forgetteth that the foot may crush them.\** This seems to be an exception introduced into the creation, on purpose to make the general principle more obvious and striking.

Again, the courage with which all creatures defend their young is highly worthy of notice. Timidity itself is here converted into heroism: and often does it upbraid the unfeeling stupidity, and miserable selfishness of man's boasted reason. In proof of this, see the hen or the

goose, resolutely pecking at the largest animals, when their brood is disturbed: Or notice that timid creature, the sheep, facing the stoutest dog; from the smallest of whose species she would fly with terror, on any other occasion, than in obedience to maternal affection. But so many and various are the traits of this principle, that the task were endless to enumerate the one half, that might be found, both curious and interesting. Hardly any study can be more pleasing, or more contribute to the promotion of wisdom and piety. *Go to the ant, thou sluggard, says Solomon, consider her ways, and be wise.* It reigns in the quadruped that roams the earth; in the bird that wings the air: in the fish that cuts the water; and in the insect that crawls on the ground, or dances in the summer breeze.

But it is time to draw the proper conclusion. And when we observe instinct always uniform in its operations, always wisely adapted to the end proposed, the continuance, and comfortable existence of each species in its place—strange must be the folly, that can dream of ascribing these things to an unmeaning and unintelligent cause. This is the end, to which the present discussion has been aimed. It is principally for this end, that instinct so much deserves to be studied. It is the voice of God, speaking in a language which the most stupid can hardly fail of understanding. Here it is, we behold the invisible things of God, by those that are made. So plain do we see them, that he who runs may read.

The constructing of mills to go by water, wind, or steam; of clocks or watches, with a multitude of wheels and pinions; or any

\* Job.

other machine, intended to produce distant, or long continued effects, is a mark of great contrivance and wisdom in man. But what are these, compared with the wisdom of God, in contriving instinct, that has continued for so many thousand years uniformly to produce its effect, without ever needing repairs? To what, then, but perverseness can it be ascribed, that any claiming to understand reason, should cavil or question the wisdom of the Creator? They reason not so in other cases. They must consequently allow it to be said, that it is caprice, and not reason, which makes them doubt or deny, in this instance. But this argument gains additional strength, when it is considered, that where instinct is not wanted, it is not given. The skilful mechanic incumbers not his machines with parts, that neither impel, nor regulate their motion. The fifth wheel of a coach is not needed; and therefore is not added. So many wheels, and no more, are put to the clock, as shall moderate the motion to the proposed rate: just the same, we find in the works of creation. Man, having received a portion of that directing mind, which knows how to combine a multitude of means, to the accomplishment of an end, stands not in need of instinct; and therefore has it not; certainly not in any conspicuous degree. And thus, even a *deficiency*, not to say *defect*, becomes a mark of wisdom in the Contriver.

Having thus sufficiently considered mere animal sensitive nature, let us now rise one step higher, and see what conclusions can be drawn from the rational nature of man, from the mind, or soul, which thinks, reasons, and

arrives at far distant conceptions, by combining a long chain of premises. Now when we look into this little world of our own—when we trace the marks of wisdom, forethought, and contrivance, to be found in a human mind—when we observe how many means we can assemble, how we weigh, compare, and adjust them to the production of a distant end; is it in our power to doubt what sort of being is our Creator? There is no sort of analogy discernable between the affections of matter, and those of mind; between motion and thinking. The one then cannot be argued from the other. Mind, therefore, must be something superadded to matter. The manner how the mind thinks, reasons, actuates and directs the body, is indeed a mystery, which we must not hope to fathom. Yet this consideration lessens not the force of the argument; but, on the other hand, materially enhances its weight. The power which could contrive this mysterious union must be intelligent. Nothing but thought could produce thinking beings.

Again, when we take a more extended view of man, and consider the refined systems of science he has erected in the mathematics, in philosophy, in logic, and various other departments, we are almost tempted to believe the mind to be *particulam Divinæ Mentis*; as some of the Ancients held; *A portion of the all-pervading Mind itself*. The labour, however, and the time these systems have cost, the defects and error that are frequently detected, and the limits which meet our view, on all hands, should check our pride. We are only distinct beings, invested with a share of thought and reason, such as seemed good to the Creator.



This he must have possessed, or he could not have imparted that portion to man. Intelligence, of necessity, includes moral qualities; such as truth, justice, goodness, and beneficence: for these qualities are none other than a conformity to order, reason, and the harmony of things. Consequently, the Creator is a moral Being; and therefore must have willed that his creatures, made capable of discerning and understanding these qualities, should also be moral beings: or, in other words, should conform in their actions to the same order and goodness, which is the rule of his own conduct. If this be not the case, he must have created beings, willing them to counteract his own will; a supposition too absurd to need refutation. And thus the moral character of the Creator, resulting from the proof of his intelligence, is so obvious as to need no further proof.

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For the Churchman's Magazine.

EPHESIANS II. 8.

*By grace are ye saved, through faith, and that not of yourselves, it is the gift of God.*

THESE words, as they stand in our translation, are very liable to be misunderstood; and in fact have been differently interpreted by different readers of the Bible. The obscurity and uncertainty turns altogether upon the application that is made of the word *that*, in the second member of the sentence. Some suppose it should be referred to *grace*, and others to *faith*. According to the one opinion, the Apostle will affirm, that *grace* is

not of ourselves: and according to the other, it will be *faith* that is not our own; *but the gift of God*. But the fact is, that neither of these opinions is correct: for the word in question refers to neither *faith*, nor *grace*; as is well known to all, who are acquainted with the language in which the New Testament was written; but to the whole preceding member of the sentence, *by grace are ye saved, through faith*. In this sense, the Apostle only affirms, that our salvation is not of ourselves; but *is the gift of God*. This proposition no professing Christian will pretend to doubt or deny. It is a proposition that is interwoven with the whole tenor of the Gospel: it constitutes the ground work of the whole scheme of grace, through the Mediator; the whole work of atonement, and pardoning mercy, on the part of God. For this, particular passages need not be cited. It will hence be the object of the following discourse to show;

First—How it has come about, that salvation is not of ourselves.

And secondly—How it is obtainable by *grace* and *faith*.

Even had man continued innocent and holy, it could hardly be said salvation, or eternal life, would have been of himself. For God his Creator would have had both the right, and certainly the power, to destroy his being, to reduce him to nothing, as a sensitive and rational existence, from whence he called him into life. All that could be said, with truth, would be that both justice and benevolence, on the part of the Creator, would require that the creature should be happy, so long as his existence should continue. But that existence, and therefore that happiness, he must hold at the will of infinite

wisdom and power. Consequently, it would not be of himself. But since the transgression of our first progenitor has occurred, these speculations are irrelevant to our case. The divine law has been broken. Sin, corruption, and depravity, have been entailed on our race. In this condition, salvation can in no sense be of ourselves. Neither the preservation of happiness, nor deliverance from positive misery, can be the work of our own arm. God is holy, and his law must not be broken with impunity. Repentance makes no reparation of the breach. No subsequent act of obedience, supposing it to proceed from the right motive, the possibility of which must be questioned, can make any atonement for a former transgression. The weight of sin lies in full force upon the transgressor. How then can he save himself from the deserved punishment? Under this load, with no means, no hope of relieving himself, he must, by all his exertions, only sink deeper and deeper into the divine disfavour. His depravity must deeper and deeper corrode the whole disposition, and vitiate the whole heart of virtue and holiness. Hence it is, that all men are *far gone from original righteousness*. Whether totally depraved, so that no spark of goodness remains, is a position, not of prime importance to the present inquiry. Man is so far gone, that no means are left him, of recovery from eternal misery. He has *no power of himself to help himself*. That such is our case, if we will look carefully into our own depraved hearts, we may be convinced. Of it we see abundant evidence, in the depraved conduct of others, of those whose hearts have not been renewed by the

power of divine grace. We see it, as written with a sun-beam, in the whole word of God. For it testifies that *The heart of man is wholly set in him to do evil: that there is no truth in the inward parts: wickedness is in the heart of man so long as he liveth: And, sin hath reigned from Adam to Moses*. In this wretched situation, it may well be asked with concern, *whose arm shall bring salvation?* And blessed be God, the answer is abundantly furnished in the same divine oracles: For,

In the second place, it is to be shown how, through grace and faith, salvation is attainable. God *so loved the world, that he gave his only begotten Son, that all who believe in him might not perish, but have everlasting life. There is none other name, under heaven, given among men, whereby we must be saved. As in Adam all die; so in Christ shall all be made alive. He that spared not his own Son, but delivered him up for us all, how shall he not, with him also, freely give us all things?* Passages to a like effect might be cited, sufficient to fill a whole sermon. And when we come to inquire into the manner of this glorious work, glorious to man, and well pleasing to God; no obscurity or difficulty presents itself. God sent his only begotten Son, to take upon him our nature; and in that nature to suffer and die, in our stead; thereby making atonement to the divine law; making it consistent with the dispensations of a holy God, to pass by and pardon sin, without danger to the stability of his government. This doctrine of the atonement runs through the whole plan of religion, to be found in the Bible. It constitutes its very basis and foundation. Without it, a great part of



the word of God would be unintelligible, or strangely absurd and contradictory. What could be made of the various sacrifices appointed by the Mosaic law, without this key to unlock their meaning and intent? Let them typically point to the rich and efficacious sacrifice of the Son of God, and they have meaning and force; they have both body and spirit. They are thus worthy of a wise God to ordain. They speak a language to the senses, and to the understanding of man.

And beside all this, no other errand into the world would have been worthy of the blessed Son of God. We may say, in humble confidence, that nothing else could have called him from the world of eternal glory, to be veiled in sinful flesh, to dwell in the midst of moral darkness and sin. But as the case actually was and is, his object was sufficiently grand and glorious; to rescue millions of immortal souls from sin and eternal misery—to translate from darkness into marvellous light, into the regions of endless bliss, so many rational beings; to sing the praises of their Redeemer, and magnify the name of the Lord God Almighty. It has been well said, that the value of one immortal soul is greater than that of millions of worlds, composed of unthinking matter. What then must be the value of that ransom, which saved so many millions of sinful men? It swells beyond all attempt to compute; all thought of comprehension.

Here it may be asked, whether this was the only errand of the Son of God into the world; and the reply must be, by no means. Sin must not only be pardoned; the flaming sword of God's justice must

be removed, that kept the way of the tree of life, and debarred all entry into the heavenly Paradise above; but the defilements of sin must be removed from the human heart; or it would be unfit, and incapable of enjoying that heavenly bliss, which is purchased by the atonement. Hence the Redeemer, before he left the world, promised to send down the *Holy Ghost, the Comforter*. This promise he fulfilled; and the Spirit of Grace now descends and dwells with all, who receive him by faith; to purge away the corruptions and defilement of sin; to infuse a spirit of purity and holiness, an ardent desire to be filled with righteousness for Christ's sake; to be devoted to God and his holy ways, to live *as seeing him who is invisible*. This is what all sober and rational Christians agree in calling the operation of divine grace: it is what in Scripture is termed the *renewal of the heart; putting off the old man with his deeds, and putting on the new man: the restoration of the image of God*, in which man was created.

Whether this work be sudden, or imperceptibly gradual, is not material to be settled. There no doubt are examples of both. But however this may be, they lead to the same end, and terminate in the same point, that of making men holy, harmless, and undefiled in the sight of God; and consequently heirs of eternal bliss. Faith receives and co-operates with the motions of the Divine Spirit: in this manner they become efficacious to purify the soul, and prepare it for the blessedness of Heaven. It grows stronger and stronger in faith, as it advances in the Christian course. It learns to triumph over all the oppositions of

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be removed, that kept the way of the tree of life, and debarred all entry into the heavenly Paradise above; but the defilements of sin must be removed from the human heart; or it would be unfit, and incapable of enjoying that heavenly bliss, which is purchased by the atonement. Hence the Redeemer, before he left the world, promised to send down the *Holy Ghost, the Comforter*. This promise he fulfilled; and the Spirit of Grace now descends and dwells with all, who receive him by faith; to purge away the corruptions and defilement of sin; to infuse a spirit of purity and holiness, an ardent desire to be filled with righteousness for Christ's sake; to be devoted to God and his holy ways, to live *as seeing him who is invisible*. This is what all sober and rational Christians agree in calling the operation of divine grace: it is what in Scripture is termed the *renewal of the heart; putting off the old man with his deeds, and putting on the new man*: the restoration of the *image of God*, in which man was created.

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sinful nature, and become a citizen of Heaven, while it remains in the earthly body. Thus it is we are *saved by grace, through faith*. Grace offers the name of our Lord Jesus Christ, and his atonement to our acceptance; faith embraces the offer, and gladly leans upon the arm, mighty to save; and advances with vigour towards *the mark for the prize of the high calling of God*. Whoever embraces these views, embraces the fundamental doctrines of the gospel, and persevering in them to the end, with holiness of life and conversation, he shall doubtless become a vessel fitted for the Lord's use; shall shine as a light to men, while here; and be finally translated to a world, where all shall be light and joy. My brethren, think of these things, and now while you have the opportunity, while the offers of grace are daily and hourly made to you, embrace them, co-operate with them; let them not be made in vain, but become fruitful to your eternal glory, and the praise of your Redeemer's name.

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For the Churchman's Magazine.

*Every scribe, which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.—Mat. xiii. 25.*

CLEMENS ROMANUS is by all antiquity assigned to the first century after Christ; and who of course was cotemporary with several of the Apostles, and first preachers of the gospel. It is mentioned by some, and doubted by others, whether he were the same *Clemens* or *Clement*, mentioned by St.

Paul in his epistle to the Philippians.

But be this as it may, he was certainly very early, and wrote in a style remarkably simple and plain; mostly on the practical duties of the Christian life; exhorting to piety, charity, and unanimity; occasionally alluding to points, that in subsequent ages became matters of controversy. The following extract is from his first epistle to the Corinthians, where it seems divisions existed, as once before, calling for correction from the great Apostle St. Paul.

“The Apostles preached the Gospel to us, by the will of Jesus Christ; and Jesus Christ, by the will of God. As Christ was sent by God, so the Apostles by Christ: and both according to God's determinate counsel. For having received commandment, and being persuaded by the resurrection of our Lord Jesus Christ; and confirmed in the faith by the word of God, with the fulness and certainty of the Holy Spirit, they went forth, announcing that the kingdom of God was at hand. Thus preaching, they appointed, over cities and countries, their first fruits, whom they had proved in the spirit, to be bishops and deacons to those who should believe. Nor was this a novelty. For long before, bishops and deacons had been noticed. For thus, in a certain place, says the Scripture, *I will appoint their bishops in righteousness, and their deacons in faithfulness.*\*

\* These words are taken from the Prophet Isaiah, according to the version of the Seventy, which the New Testament writers, and all their immediate successors, have uniformly followed. But our translation has it thus, *I also*



“ And what wonder that they, to whom the service under Christ was committed by God, should appoint those officers thus foretold. In like manner inspired Moses, who was a faithful servant in the whole house, committed to the sacred books every thing he had been commanded ; and whom the other prophets followed ; thus giving their testimony to his appointments. For when emulation arose concerning the priesthood, and the tribes contended to which should belong the honour of that sacred office ; he ordered that twelve princes of the tribes should produce each his rod ; which rods he inscribed with the name of each tribe : These he bound together, and sealed them with the signet of those princes, and laid them up in the tabernacle of the testimony, over the table of the Lord ; closing the tabernacle, with the keys and the rods : then said he to them, the rod of whichsoever tribe shall bud, the same hath God chosen, to perform the sacred rites, and minister unto him. But in the morning he called all Israel, and showed unto the tribes their seal—He opened the tabernacle of the testimony, and brought forth the rods ; and Aaron’s rod was found, not only budded, but bearing fruit. What think you, beloved ? Did not Moses foresee the future, and thus provide that there might be no contention among the Israelites ? —Even so our Apostles, foreseeing, by the Lord Jesus Christ, what contentions might arise about the office of the Episcopate, on this account, having perfect foreknowledge, appointed the before named offices, and laid down the

*will make thy officers peace, and thine exactors righteousness.*

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rule of all future succession, that when they should depart hence, other approved men might take their office and ministry. Being thus appointed by them, or by their successors, excellent men, with the consent and approbation of the whole Church ; who unblamably have ministered to the flock of Christ, with humility, with quietness, and liberality ; and who have long enjoyed the full testimony of all ; these we must think it unjust to depose from their office. Nor would our crime be light, should we deprive of the Episcopacy, those who without censure are presenting the sacred offerings to the Lord. Happy those Presbyters, who, having finished their course, have obtained a glorious and blessed dissolution from things temporal, where they need no more fear, lest they should be displaced from the station appointed them.”

Notwithstanding the somewhat fanciful and far fetched reference, in the foregoing extract, to the miraculous designation of Aaron and the tribe of Levi, to the priesthood, among the Israelites ; yet it obviously shows us the writer’s view concerning the Christian ministry ; that it was of divine appointment ; and consists of three grades, *Apostles, Bishops, and Deacons*. Now though this Clemens may have been a bad reasoner, yet this does not prevent his being competent to testify to a matter of fact, before his eyes. And in another point of view, he was a most competent witness to the doctrine and practice of the Apostles ; being cōtemporary with them, and no doubt having heard the living discourses of divers of them, he must have known their mind and inten-

tion. As to the title of *Bishop*, all antiquity is unanimous, that out of modesty and respect for the inspired Apostles, the highest grade of office in the Church dropped that venerated title, and were called *Bishops*, leaving to those of the second grade, who at first were so called, the title of *Presbyter*. This consideration sets *Clemens* at perfect unity with all subsequent ages, concerning the government of the visible Christian Church.

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For the Churchman's Magazine.

#### M. LUTHER ON PREDESTINATION.

It is frequently said that this celebrated Reformer, in the latter part of his life, changed his mind, on the intricate and much disputed topic of Divine Predestination. However this may have been, when he wrote the following extract, it is manifest he was inclined, at least, to wave all discussion on this difficult subject. It is translated from a Latin Sermon of his, on the parable of the Labourers.

“To the over curious, the last clause of this parable, *many are called, but few chosen*, has become an abundant source of absurdity, and impious thoughts. Thus they say to themselves; those whom God hath elected will necessarily be saved: and on the other hand, those whom he hath not elected, whatever they may do, whatever piety they may exercise, they cannot avoid destruction, nor obtain salvation. I will not, therefore, oppose myself to necessity. If it is so destined that I shall be saved, I shall be saved. If otherwise, all my endeavours will be in vain.

All may easily judge, what perverseness and destruction of piety must be the consequence of such thoughts. But on the festival of the Epiphany, in treating upon the words of *Micah*, we have sufficiently shown, that such thoughts are to be avoided, as we would the devil: and that we are to take quite another way in teaching and understanding the will of God; to wit, that he is a being of majesty; and would have us let his *predestination* alone. For these things cannot be understood; nor can we think about such high matters without scandal. Such thoughts will of necessity produce either desperation, or most dissolute impiety and wickedness. But he who would seek the true way to a knowledge of God, and his will, must so walk, as to avoid scandal, and promote the increase of piety; as Christ has prescribed, when he says, *No one cometh to the Father, but by me*. He therefore that desires to come to the Father, and to a knowledge of his will, must first betake himself to Christ, that he may rightly know him, (namely) that he is the Son of God; and God is omnipotent.

There are others, who thus interpret these words, *many are called*. That is, God offers his grace to many. *But few are chosen*; that is, to few he actually communicates his grace, for few are saved. But this notion is very impious. For who would not supremely hate God, if he thought no otherwise of him, than that it was by fault of his will that we are not saved? Let then this interpretation be compared with what has just been suggested, in which the true knowledge of Christ is laid at the foundation, and it will be altogether obvious, that it comes little short



of blasphemy against God. The truth of this saying, then, may be thus stated; *Many*, says Christ, *are called*. The preaching of the Gospel is universal and public, open to all who are disposed to receive it. And the will of God, in making it thus common, is that all should believe, and be saved. But what is the result? Why, it immediately follows, *few are chosen*. That is, few so conduct, as to be acceptable in the sight of God. Some hear, and regard not. Some hear, and yet do not consider it of importance enough to put themselves to any hazard on account of their faith. Some hear; but regard more their riches and pleasures, than what they hear. This is not acceptable to God; and therefore they are rejected, as unworthy of his kingdom. This Christ terms *not to be elected*; because not showing that piety which God approves. But they who are elected, are such as live well pleasing to God, diligently hear the gospel, believe in Christ, manifest their faith by their good fruits, nor refuse to submit to any thing in his cause.

Such is the just view to be entertained on this subject; nor does it offend men to their destruction; but makes them wise unto salvation. It becomes all to have a right understanding of things, if they would please God, and be *elected*. Let them avoid an evil conscience; let them not transgress the commands of God; let them resist sin; let them sedulously listen to the word of God; studiously meditate upon it; pray for God's Holy Spirit; never neglect the care of his word; be always on the alert against the devil and his snares; and ever implore of God, aid, defence, and patient per-

severance. Such turn out real Christians. On the contrary, they who think the will of God not to be, that all should be saved, either rush into desperation, or are relaxed into careless impiety; and they then live in a manner, nothing different from the brutes that perish, while they say to themselves, it is already decreed whether I am to be saved or damned: why then should I undertake a superfluous labour? But this is not the way in which you are to begin. This message of God is proposed to you, that you listen to his word; that you believe in Christ; that he is your Saviour, who has made satisfaction for your sins. This message you are to observe, and if you find your faith weak, or none at all; implore God's Holy Spirit, and doubt not. Christ is your Saviour; your certain salvation, if you trust in him; your sure confidence, if you cast yourself upon him and his care."

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For the Churchman's Magazine.

*The way of peace and happiness.*

WE need only turn our thoughts inward, and contemplate ourselves, to be convinced that man is a frail, dependent creature. Our health, our strength, our breath and life, are all in the hands of God, and without his sustaining power, we cannot exist for a moment. It is from his bounty, that we are supplied with all things needful to the body, and by his grace alone, are we enabled to regulate the far more important concerns of the soul.

Prayer is the appointed mean, through which our requests are to

be made known unto God. He, indeed, "knoweth our necessities before we ask," but it is his pleasure, nevertheless, to be inquired of by his dependent creatures; and the Christian can have no *higher* privilege than that which is conveyed in the promise of his Divine Master—"Whatsoever ye shall ask the Father in my name, he will give it you;"—"Ask, and ye shall receive, that your joy may be full."

In what language can the duty and benefits of prayer be more forcibly expressed, or what is there left us to desire, beyond that *fulness of joy*, which is here graciously offered!

Happiness, however widely we may differ in the pursuit of it, is our ultimate aim: but how strangely are we bewildered in the mazes of folly and sin, and how miserable do we make ourselves, by forsaking the straight and narrow way marked out by infinite wisdom, to follow the "cunningly devised" schemes, suggested by the great adversary of souls!

There can be no permanent happiness without peace; and the Apostle of the Gentiles, who had experienced its value, assures us, that "The peace of God passeth all understanding." Though like him, we can never comprehend the fulness of the treasure, while tabernacled in clay, yet we may possess it in a happy degree, if by "prayer and supplication, with thanksgiving," we approach the throne of grace in deep penitence for past sins, and with a lively faith in God's mercy through Christ. But how are we to attain this repentance and faith?—they come not of themselves, but are the gift of God. Yes, verily, they are his *free* gift; and He, who knew his

Father's will, has instructed us how to obtain the precious boon—"Ask and ye shall receive;"—"Whatsoever ye shall ask the Father in my name, he will give it you." Whatever we ask of God, we must ask in prayer; for we have no other means of communication with him. We gain an acquaintance with our fellow mortals by association, and it is by continued intercourse that we become familiar. Our knowledge of God, must be derived from the revelation he has been pleased to make of himself; and it is only by a careful study of his holy word, and by frequent and earnest prayer for the aid of his spirit to enlighten our minds, and "guide us into all truth," that we can ever arrive at the happy result of knowing his will, and acquire the habitual desire of yielding obedience to it. These are indeed high attainments—but let no one be discouraged, for they are within the reach of every persevering Christian.

It is through "patience and comfort of the Scriptures," and in answer to our prayers, that we may *mark, learn, and inwardly digest them*, that "the God of hope fills us with all joy and peace in believing." It is, when we look through the great scheme of salvation by *Jesus Christ*, with the eye of faith, that the mercy and goodness of God are unfolded to our view, and we delight to approach him as our reconciled Father. In full belief of his *willingness* to save, our prayers are made unto him in that "confidence of a certain faith," which imparts a "reasonable, religious, and holy hope" of acceptance—making them the most animating and comforting exercise of the soul. Let not the habitual sinner, who is restrained neither



by fear or love from provoking his Maker, delude himself with the hope that a transient prayer, the feverish impulse of momentary duration, is such as the Most High will bow down his ear to hear :— But, habitual and earnest supplications for the grace of the Holy Spirit, offered up in the name of Christ, and in steadfast faith that his gracious promises will be fulfilled, will certainly assure our hearts of that unerring guidance, which will lead to peace on earth, and an unspeakable reward in Heaven. Thus we shall be enabled to pass through the pilgrimage of this life, if not without trouble, yet free from that dismay of approaching death and futurity, so terrifying to those who fear God only as the avenger of evil, and know not how to love him as a compassionate Father.

By maintaining an intimate communion with God, in the study of his holy word, in prayer and the use of the blessed sacrament, as the means of his own appointment, our souls will be elevated by a sense of his favour, and we may go on our way rejoicing ; with trembling indeed, lest we fall from our own steadfastness ; for humility, and not arrogance, is the surest test of our discipleship ;—but with a well grounded hope, that when it shall please him to call us from this life of trial, we shall for Christ's sake, in whose merits alone we have trusted, be welcomed as faithful servants, and admitted into the joy of our Lord.

L.

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For the Churchman's Magazine.

*A brief summary of the principles of Religion.*

*Question.* How many things are required of a Christian ?

*Answer.* Two ;—knowledge and practice

*Q.* What are we bound to know ?

*A.* God and ourselves.

*Q.* What must we know of God ?

*A.* What he is, and what he hath done.

*Q.* What is God ?

*A.* He is one almighty and infinite spirit, Father, Son and Holy Ghost.

*Q.* What hath he done ?

*A.* He hath made all things, he governeth and preserveth all things,—and hath revealed his will to us in his word.

*Q.* What more must be known concerning God and his actions ?

*A.* That God the Son, Jesus Christ, took our nature upon him, died for our redemption, rose again, and now liveth gloriously in Heaven, making intercession for us.

*Q.* What must we know of ourselves ?

*A.* What we were, what we are, and what we shall be.

*Q.* What were we ?

*A.* We were made at first perfect and happy, according to God's image, in knowledge, in holiness, in righteousness.

*Q.* What are we ?

*A.* Ever since the fall of our first parents, we are all naturally the children of wrath, subject to misery and death ; but those whom God chooseth out to himself, are in part renewed through grace, and have the image of God in part repaired in them.

*Q.* What shall we be ?

*A.* At the general resurrection of all flesh, those which were in part renewed here, shall be fully perfected and glorified in body and soul : those which have lived and died in their sins, shall be judged to perpetual torments.

Thus much for our knowledge.  
Now for our practice.

*Q.* What is required of us ?

*A.* Due obedience and service of God, both in our ordinary course of life, and also in the special exercise of his worship.

*Q.* What is that obedience which is required of us, in the ordinary course of our life ?

*A.* It is partly prescribed us by the law, and partly by the Gospel.

*Q.* What doth the law require ?

*A.* The law, contained in ten commandments, enjoineth us all piety to God, and all justice and charity to our neighbour.

*Q.* What doth the Gospel require ?

*A.* Faith in the Lord Jesus, with the fruit of it, repentance, as our only remedy for the breach of the law.

*Q.* What is faith ?

*A.* The affiance of the soul upon Christ Jesus, depending upon him alone for forgiveness and salvation.

*Q.* What is repentance ?

*A.* An effectual breaking off our old sins, with sorrow and detestation, and an earnest purpose and endeavour of contrary obedience.

Thus much of our obedience in the whole course of life.

*Q.* What are the services required more specially, in the immediate exercise of God's worship ?

*A.* They are chiefly three : First, due hearing and reading the word ; secondly, receiving the sacraments ; thirdly, prayer.

*Q.* Which call you the word of God ?

*A.* The Holy Scriptures, contained in the Old and New Testament.

*Q.* How many sacraments are there ?

*A.* Two—Baptism, and the Lord's Supper.

*Q.* What is the use of baptism ?

*A.* By water washing the body, to assure us that the blood of Christ, applied to the soul of every believer, cleanseth him from his sins.

*Q.* What is the use of the Lord's supper ?

*A.* To be a sign, a seal, a pledge unto us, of Christ Jesus given for us, and given to us.

*Q.* What signifies the bread and wine ?

*A.* The body and blood of Christ, broken and poured out for our redemption.

*Q.* What is required of every receiver ?

*A.* Upon pain of judgment, that he prepare himself by examination.

*Q.* Whereof must a man examine himself ?

*A.* Whether he find in himself—first, competent knowledge ; secondly, a true (though weak) faith ; thirdly, unfeigned repentance for his sins ; fourthly, charity and readiness to forgive ; fifthly, an hungering desire to this sacrament ; sixthly, a thankful heart for Christ and it.

*Q.* What is prayer ?

*A.* A calling upon God through Christ for a supply of all our wants, and praising him for all his blessings.

(Extracted from Bishop Hall's Works.)  
S.

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He, who would so live, as to render the present life most useful to himself and others ; and, at the same time, to derive from it the greatest enjoyment it can afford, should think frequently of death, of departure hence, and of the life to come.  
S.



*To the Editor of the Churchman's Magazine.*

SIR—I send you for insertion in your proposed Magazine, the following meditation, selected from my table-book, which was once devoted to such savings of time as this, and to other short pieces, suggested by many of the daily occurrences of life. Confidently may such as have passed the middle stage of this journey of life, and know the worth of time from its loss, recommend this, or some similar mode of turning its fleeting moments to account; for the different portions of our little span, as well as the scenes through which we must pass, with all the trials incident to this state of being;—

“And ev’ry object of creation,  
Can furnish hints for contemplation.”

#### MEDITATION.

O MY soul! Thou lamentest thy indevotion, and thy wanderings on the Lord's day. In God's house and presence, thou hast not this day experienced those consolations, which on former occasions were thine, in the worship of Jehovah, and at his holy altar. Thou hadst then peculiar delight ‘in the courts of the house of our God,’ and among his worshippers, where ‘one day’ well spent, is better ‘than a thousand,’ amidst the allurements of the world. Thou bewailest, in this hour of depression, the absence of the blessed Comforter, whom then thou didst believe present with thee, to administer the comforts of religion,—his own peculiar consolations,—and ‘much joy in believing.’ But now, when thou criest, there is neither the voice of encouragement, nor ‘any to answer.’ In this moment of darkness and doubt,

yet not of distrust, thy language is from the lips of thy suffering Saviour, when in the anguish of his soul he cried, ‘My God, my God, why hast thou forsaken me!’ He was tempted like those he came to save, and is able to succour such as are tempted. Be not despondent, since thou reliest on his merits, not upon thine own strength. ‘Why art thou cast down, O my soul!’ ‘Despise not the chastening of the Lord,’ who doubtless hideth his face a little, that he may try thee, ‘as the silver is tried.’

Perhaps too the adversary was permitted, in all this, to have an advantage over thee, that it might be proved, whether thou wouldst rely at all times unreservedly upon him, ‘who is mighty to save.’ The tempter's artifices may have excited those feelings, which before afforded thee so much pleasure. He may have been permitted, thereby, to place thee upon the pinnacle of imaginary acceptance with God, from which he tempts thee now to cast thyself down; that he may drive thee to despair, either by renouncing thy dependence upon the gracious Redeemer, or by presuming too much upon his goodness. Depend not upon such feelings; nor indeed upon any excitement, by which thou art highly exalted. They may be from the evil one, who is ever ‘seeking whom he may devour.’ They may be from nature, operating by a variety of causes to produce these effects. Or they may be from God, as thou didst believe, and still dost humbly hope, thine were. Seek, at all times, the pure delights of true religion, the aids and consolations of the blessed Spirit of truth. Keep the way of God's commandments diligently, and be-

seech him to enable thee to 'try the spirits, whether they are of God.' And if, at any time, thou exaltest thyself, upon the presumption of being more than others, in the favour of Heaven, 'take heed lest thou fall.' When darkness comes upon thee, remember that still 'the Lord is thy defence.' Call to mind thy former ways. 'Be watchful and strengthen the things that remain,' yet unfinished, of thy good resolutions. Look back through the surrounding gloom, and discern wherein thy way was perverse before God;—wherefore thou hast reason to fear,—and how far thou mayest rejoice in hope. When thou didst experience peculiar satisfaction in the house of God, his presence went along with thee in the way of duty, to afford that 'peace which the world cannot give.' If the thoughts were then less wandering, or thy devotions purer than on other occasions; it was because thy preparation was better,—because thou hadst, by secret prayer, fitted thyself more carefully for the solemn duties of that sacred place. Never wilt thou depart from the house of prayer without a blessing, but when thou hast appeared before the Lord empty,—destitute of those devout affections, which can set thy prayer forth 'as the incense.' 'Where two or three are gathered in his name,' his Holy Spirit will attend thee, unless thou hast grieved him by continual neglect; or unless thy want of repentance shall have rendered thee unfit to be the companion of that heavenly Guest, in 'the temple of the Holy Ghost.' Let no day pass, without witnessing thy humiliations, before the 'Father of mercies, and God of all comfort.' Wrestle with the angel of the everlasting covenant, in

daily earnest supplication. Then, though he should sometimes wound by turning his face away, and withdrawing his presence from thee; yet 'in wrath will he remember mercy;' and will not depart 'till he hath given thee his blessing. A

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For the Churchman's Magazine.

### BIBLICAL CRITICISM.

Colossians iii. 8, 9, 10. *But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication, out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge, after the image of him that created him.*—There is in this passage, a manifest error in the rendering. The verb *Αποθεσθε*, can be found only in the imperative mood, here rendered by the indicative, *now ye put off*. In the next verse the imperative form is preserved, as it should have been in both; the sense being *admonitory* and *declaratory*, in neither. And in regard to the *participles*, *having put off*, and *having put on*; in the Greek, they are in the *first indefinite tense*; and the idiom of that language admits of their being rendered into the *present tense*. Thus the passage will read:—*Now put ye off all those, anger, &c. Lie not one to another; putting off the old man, with his deeds, and putting on the new man.*

Matthew xx. 16. *So the last shall be first, and the first last.*—The *Original* here admits of a different rendering, more conformable to the import of the foregoing para-



ble ; *The last shall be as the first, and the first as the last ;* for the labourers, who went last into the vineyard, were made equal with those who went first. All were treated alike, and consequently the last were as the first, and the first as the last.

Ephesians iv. 22. *That ye put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts.*—Here in the original, the *preposition* *Κατα*, with the accusative case, twice occurs ; the appropriate rendering of which, as every Greek scholar knows, is *according to*. And it seems the translators, wishing to avoid the recurrence of the same word, rendered it *concerning* ; a sense not warranted by any Greek writer. To bear this rendering, the *preposition* should have been *Περί*, with the genitive case. Let then the order of the members of the sentence be transposed, and the *preposition* be once rendered *through*, a sense which it will bear, and the meaning will be given entire, without any objection to the phraseology ; *that ye put off the old man, which is corrupt [through] deceitful lusts, according to the former conversation.*

For the Churchman's Magazine.

Platon's view of the Greek Church  
in Russia.

#### OF BAPTISM.

*Baptism is a mystery, in which, by the washing of the body with water, the soul of the believer is washed from its sins by the blood of Christ.*

THIS mystery was instituted by  
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the Lord himself, in the command which he gave to his disciples :—*“ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,”* Mat. xxviii. 19. And it is administered in the following manner : 1. The person who comes to be baptized, if an adult, ought to be properly instructed in the faith of the Gospel. 2. After having been thus instructed, he shall renounce the devil, the world, and himself ; for our Saviour saith, *“ Whosoever will come after me, let him deny himself.”* Mark viii. 34. 3. He shall be immersed in water, at the pronouncing of these words by the servant of Christ : *The servant of God is baptized in the name of the Father, and of the Son, and of the Holy Ghost.*

These are the visible signs ; and the invisible effects, which are only attained by faith, are the following :—

1. The person is washed from all his sins, by the blood of Christ ; that is, our Heavenly Father, for the sake of the merits of our Mediator, pardoneth the sins of him who is baptized in faith.

2. He is received into the divine covenant, that is, he enters into covenant with God, to devote his future life to his holy service ; for this is the signification of being baptized *in the name of the Father, and of the Son, and of the Holy Ghost* ; and through this he receives a right to the inheritance of eternal life.

3. He is born again, according to the words of Christ, John iii. 5. that is, he receives new affections and spiritual powers ; namely, in the understanding, an enlightened conception of God, of virtue, and of the real happiness of man ;

in the heart, the fear and love of God, and a strong conviction of the magnitude of that love, wherewith his heavenly Father hath loved him.

Such are the power and effects of this exalted Christian mystery, which if a man has not received, he has no hope of salvation ; not on account of his not having been plunged in water, but because he hath not believed in the name of the only begotten Son of God ; for the words of the gospel remain unalterable. John iii. 5. *Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.*

In the baptism of infants, in place of their own faith, that of their parents and sureties serves, and is effectual.

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*Extracts from Bishop Hall's Meditations.*

“ Take away all that time, which is consumed in sleeping, dressing, feeding, talking, sporting ; of that little time there can remain not much more than nothing : yet the most seek pastimes to hasten it. Those who seek to mend the pace of time, spur a running horse. I had more need to redeem it with double care and labour, than to seek how to sell it for nothing.”

“ Each day is a new life, and an abridgment of the whole. I will so live, as if I counted every day my first and my last : as if I began to live but then, and should live no more afterwards.”

“ There is nothing here below but toiling, grieving, wishing, hoping, fearing, and weariness in all these. What fools are we, to be besotted with the love of our own

trouble, and to hate our liberty and rest ? The love of misery is much worse than misery itself. We must first pray that God would make us wise, before we can wish He would make us happy.”

“ A man that comes hungry to his meals, feeds heartily on the meat set before him, not regarding the metal or form of the platter, wherein it is served ; who afterwards, when his stomach is satisfied, begins to play with the dish, or to read sentences on his trencher.”

“ The joy of a Christian in these worldly things is limited, and ever awed with fear of excess, but recompensed abundantly with his spiritual mirth : whereas, the worldling gives the reins to the mind, and pours himself into pleasure, fearing only that he shall not joy enough. He that is but half a Christian lives but miserably, for he neither enjoyeth God, nor the world : not God, because he hath not grace enough to make Him his own : not the world, because he hath some taste of grace ; enough to show him the vanity and sin of his pleasures. So the sound Christian hath his heaven above—the worldling here below—the unsettled Christian no where.” A.

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For the Churchman's Magazine.

*Reflections on the design and tendency of Religion.*

MANY persons seem to mistake the design and tendency of religion, and to regard it as calculated to diminish, if not to rob us of the enjoyments and satisfactions of the world,—while it renders us subject to a gloomy and melancholy temper of mind. But is this the

design of Christianity? Is the religion of the gospel a system calculated to render us incessantly gloomy? Does it tend to lessen our enjoyments and satisfactions; or to deprive us of any gratifications, proper for rational and immortal beings? Certainly this is not the design and tendency of the religion of the gospel. No one who has read the New Testament with serious attention can form such an opinion.

It is not the design or tendency of religion, to prevent our engaging in the lawful pursuits of the world, or to restrain us from the enjoyment of its innocent pleasures and satisfactions.

The design and tendency of religion have an immediate reference to our preparation for death, judgment and eternity. It is the design of revealed religion to acquaint us with the being, perfections and sovereignty of God; with his infinite love in the offer of salvation to a sinful world; with the way to life eternal; with the principles of piety and virtue; and with that just retribution which awaits us in the world beyond the grave. It is also its design and tendency to guard us against temptations, and to restrain us from sin, as we mingle in the busy scenes of life; to teach us the true value of all earthly enjoyments and possessions; to incline us to set our affections on the happiness and glory of the other world; to lead us into the paths of piety and holiness; to the favour and blessing of God, and to those spiritual pleasures, which no disappointments or troubles of life can alloy, and which no vicissitudes or calamities of the world can take from us—pleasures which, if not forfeited by our sinfulness, will support our souls in the hour

of death, and accompany our spirit to the world beyond the grave. So far is it from being true, that the tendency of religion is to take from us the real enjoyments and satisfactions of life, that he who conscientiously believes and practices the religion, which God has revealed from heaven, has more real happiness, as he passes through the various scenes of his earthly pilgrimage, than he whose desires, affections and hopes, are concentrated in earthly enjoyments and possessions—enjoyments which are momentary and unsatisfying, and possessions which are transient and precarious.

The truly religious man, while he *uses the world as not abusing it*, sets a just value upon its possessions and its pleasures, indulges in its lawful enjoyments and gratifications, and mingles in all the various scenes of life, with the constant fear and love of God; and therefore, for the most part, without sin. He experiences all the real satisfactions that the world can give, and at the same time possesses that which is infinitely more important, peace and tranquillity of mind, the comfort of the divine presence, and the favour and blessing of heaven.

The truly religious man does not place his affections on the things of this world; his mind is not absorbed in its cares, and he does not set an undue value on its pleasures and gratifications—For that religion, which is the rule of his faith, the guide of his conduct, and the comfort of his life, has taught him *that all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father; but is of the world: And the world passeth away, and the lust thereof.* Φ.



## REVIEW.

For the Churchman's Magazine.

REVIEW of *Sermons on the Principal Events and Truths of Redemption*, by JOHN H. HOBART, Bishop of the Protestant Episcopal Church in the State of New-York.

FURTHER notice of this publication was promised in our first number; and we now, after due examination, attempt to fulfil that promise.

It is the opinion of many, that there is already a sufficient abundance of sermons in print. If so, to add to the stock is but encumbering our book-stores, or the studies of our Theologians with useless lumber. Whether this opinion be well or ill founded, it is manifest that whoever submits his productions, in this form, to the public eye, hazards his fame upon the decision of a prejudiced tribunal; already determined not to examine. In this situation, he is tempted to go in quest of novelty, either in matter or manner; with which to command attention. But, without intrenching upon divine truth, on a subject so abundantly canvassed as Theology, there is little room for novelty of matter. And if he rely upon novelty of manner, he is in danger of falling into quaintness of conception, or obscurity of expression. A clear view of the importance of the subjects discussed, or a judicious choice of some striking singularity in the manner of treating them, can alone prevent these defects of style.

We would not be understood, by these remarks, to insinuate that the sermons under consideration are wanting in correctness of either matter or manner: directly the reverse of this is the view, with which they have been introduced; the more effectually to appreciate the merits of the work. They contain nothing new, in the doctrines

they inculcate; and therefore we have the more reason to acquiesce in their truth. The title of SERMONS ON THE PRINCIPAL EVENTS OF REDEMPTION, may seem to indicate something new, in the manner. But when the DISCOURSES themselves come to be examined, they are found to be nothing more than a course, adapted to the observable days and seasons, for which the PROTESTANT EPISCOPAL CHURCH, after the example of her mother, the CHURCH OF ENGLAND, has provided appropriate services. And therefore, again, so much the better. It is just what should be expected from the RIGHT REVEREND AUTHOR. He has chosen the good old paths: those which were trod in primitive times, and by the Fathers of the REFORMATION; as might be shown by reference to numerous examples. It is a course of preaching, which every clergyman of the *Protestant Episcopal Church* holds himself bound to observe.

Notwithstanding these sermons thus follow a beaten track, yet we think they must be pronounced highly interesting to the common reader, the scholar, and critic; and above all to the divine and clergyman, who wishes to qualify himself for usefulness in the pulpit, by the study of good models. And why should they not be interesting? Example, it is agreed on all hands, is the most efficacious mean of instruction. And it may be asked, what is the Christian's faith, but the belief of certain transactions and sayings, to be found in the life and character of the divine Saviour of men? From the character, offices, and actions of this Saviour, result certain doctrines, to be believed as true; and certain practical duties to be observ-

ed, as of divine obligation ; the worship and service of Almighty God, with love and good will to men. And can this faith be any way more effectually impressed upon our minds, more intimately incorporated into our lives and conversations, than by frequently recurring to those interesting events, on which it is founded :—the birth of *EMANUEL, God with us* ;—his agony in the garden—his cruel sufferings on Mount Calvary—his death and burial—his triumphant resurrection, and glorious ascension into heaven, with his intermediate actions, from his cradle,—the manger, to the rocky tomb ; so full of love and good will to men ; so full of wisdom and instruction ; so full of deeds displaying his character and office, that he was, and is, *mighty to save all who come unto him*, with contrite hearts, and faith unfeigned ; what are all these, but so many mementos, tending to enliven that faith ; and to prove that he was verily *God manifest in the flesh* ; and therefore worthy of all homage and love ; of all trust, confidence, and obedience ? And how should these historical facts, exhibited in the word of God, better produce their intended effect, than by times and seasons, commemorative of them ; enjoined upon the children of faith, to be observed ?

There perhaps is not, and never was, a civil community or nation, that has not instituted like observances, to commemorate events, deemed by them to be public blessings ; to inspire gratitude to the authors of such blessings ; and to keep alive the love of country, and its laws and institutions. And considering the nature of men, it is agreed, on all hands, that in so doing, they have acted wisely. No good reason can then be given,

why the Christian Church should not avail herself of the same means, to inspire her children with attachment to her doctrine and institutions ; to preserve herself pure, and uncontaminated with error. It may indeed be contended, that these things are apt to degenerate religion into a mere body, without a spirit. And this every sober Protestant will admit they have done in the Romish Church ; from which he dissents, for this, among other more cogent reasons. At the same time, he is disposed to ask, is there no danger from the opposite extreme ? May not religion be converted into a spirit, without a body, too evanescent to be grasped by such beings as men are. May it not thus lose its hold upon the human heart, and cease to be operative, leaving men to follow every fanciful wind of doctrine, that may come in vogue ? We are beings, consisting of soul and body : consequently a religion, adapted to our nature, must have a body and a soul : a body in the historical facts to be believed ; and a soul in the doctrines that result from those facts, and the consequent duties that are required. Truth and sound wisdom require, then, a midway between the two extremes ; which, it is justly the boast of the *Protestant Episcopal Church*, to have preserved, in her institution. In furtherance of the pious wish and design of the *Church*, the good Bishop wrote and preached these *Sermons* to a highly respectable congregation, where, after the example of primitive times, he has statedly ministered, ever since he has been in the Episcopal office ; and no doubt much to the edification of his hearers, to the confirmation of their faith, and the increase of their piety.

The reasons of his publishing



them in England, are set forth by himself, in the preface. It was to remove an erroneous impression, which he found had been widely circulated in that country, concerning the clergy here, and himself in particular; that they were deserting the fundamental doctrines of the gospel, the doctrines of grace, and salvation by a Saviour, and had become mere formalists; insisting only on the external order and government of the Church. If any thing can remove impressions, so unfounded, from the minds of that enlightened people, these Sermons must have that effect. A Bishop, who stands pre-eminent among his brethren here, has given them a specimen of his ordinary preaching; and such a specimen as will, we are confident, be cordially echoed by the great body of the clergy, of every grade. Let these *Sermons* be read, and they will be found inculcating the doctrines of grace in every page. The British public, at least the pious part of them, will read, and be convinced they have been misinformed. True it is, we see in them the external order of the Church insisted on. And why? Because it is, and ought to be considered as constituting a part, and no inconsiderable part, of the body, in which dwells the spirit of religion. The Church is of divine institution, with its sacraments and ordinances. Consequently, correct views on this subject must tend to the increase of piety, love, reverence, and homage towards him, who was the founder, and is the head, now seated at the right hand of his Father in Heaven. The Church, thus viewed, becomes an object worthy of deep attention. The sacraments are approached with pious awe, as pledges of divine love and goodness, in condescension to the infirmities of

our fallen nature, and God is worshipped with fervent devotion, and humble praise. These are obviously the views entertained by *Bishop Hobart*, in regard to the Church. And to the expression of them, the great body of the clergy will cheerfully respond their *Amen*. If this constitutes them *Formalists*, they are content to bear what is thought and intended to be a term of reproach. They are such *Formalists*, as they believe to be warranted by the word of God, and the purest ages of Christianity, both ancient and modern.

The end of all preaching should be, to inform the understanding concerning the being and attributes of Almighty God, so far as he has seen fit to reveal them, in his holy word—the nature and character of his ordinary and extraordinary dispensations to the children of men—the nature of man himself; his powers and faculties; what he can do for himself, and what aids he needs to fit and prepare him for his eternal destination; that he may see and enjoy God in a future world of glory. Having secured this point, the next thing is to persuade; to engage the heart and affections to a correspondent course of conduct—to alarm the conscience, by setting before men the terrors of the Lord, as well as his love and goodness. In short, the preacher should avail himself of the whole man, he should appeal to all his passions, his fears and his hopes, his joys and his sorrows, his love and his indignation; his honour and his shame; and even his pride and sense of worth, his self-interest, and regard to present enjoyment; all these should be enlisted in the service of that God, who implanted them in the human breast; all these, the preacher, who feels the weight of his responsibility,



and has an ardent love for the good of immortal souls, will labour to call into action. By the love of God, by the infinite condescension of the *Divine Saviour*, by the holiness and pureness of God, and by that immaculate blood which was shed for the sins of the world, he will entreat men to come and be saved. And the Author of the Sermons, now under consideration, made these points the pole-star to guide his course through a multitude of views of Christian Theology, which he has presented to the mind. Sometimes he deviates, for a short space, from this his guide; but always in pursuit of some useful illustration; to return again, like the magnetic needle, to the overbearing influence of his main object, the doctrines of grace and salvation by a Mediator.

It has been already remarked, that these Sermons strictly correspond with their title. From some important event in the history of redemption, in much the greater part of them, some one or more fundamental doctrine is deduced, with its consequent duties. There is such a unity of design in the whole, and such a uniformity of plan in each, that the whole may be taken as a model of each; and each as a model of the whole. So that if this general view of them be correct, the whole of them, in outline, exhibits the parts; and the parts are severally a miniature of the whole. And whoever possesses the outline, as here given, on seeing the text of any one of them, might nearly anticipate what he is going to find in the body of the discourse. Notwithstanding this uniformity of design, the abundance and variety of matter to be found, in the sublime scheme of the gospel, keeps up attention, and deeply interests the feelings.

These *discourses* set up no formal claim to a system of Theology; yet with some slight transposition of the parts, and in some instances incorporating two or three sermons into one, a system might be deduced from them, on a new, interesting and useful plan; a plan that would encourage the study of Theology, among such as read, not from motives of piety, but for mental entertainment, or general improvement: and thus subserve the cause of religion.

Although our Author earnestly contends *for the faith, once delivered to the saints*, yet we see nothing that can justly give offence to those who entertain different views from himself. There is nothing of the angry polemic to be seen. All is said in the spirit of meekness, and with a Christian temper of forbearance and condescension to the infirmities and mistakes of fallible men. Remembering his ordination vows, to *drive away from the Church all erroneous and strange doctrines*, it was his duty sometimes to advert to matters of controversy. The clergyman, remembering that he is *set for the defence and propagation of the truth*, and that from his lips the people are to seek knowledge, cannot consistently shrink from controversy: to do so would be lowering himself to that squeamish liberality, which would make no distinction between truth and falsehood; between the dictates of the *divine oracles*, and the supposed philosophy of the world: which would have us think it a matter of utter indifference, what we believe, any thing or nothing. But our Author *has not so learned Christ*. He believes there is a standard of divine truth, in the word of God. This he has faithfully laboured to elicit. And if, in so doing, he has opposed the con-

ceptions of some professing the gospel of peace and love, he has done so because he deemed it his duty; because a regard to truth, wherever to be found, whether from the reports of reason, or the dictates of higher authority, should be sacred. Worldly philosophy itself says so. Much more then that wisdom which comes from God, and which of course has a right to say to the human mind, *thus far shalt thou come, and no further*, in thy speculations concerning truth and error, in divine things. In the rich abundance presented by the sublime scheme of the gospel, there is ordinarily room enough for discussion, without intermeddling with controversy. But whoever takes a comprehensive view of the whole ground, must see, that so long as men are men, it is sometimes unavoidable: and we have only to see that it be conducted with good temper and moderation; after careful research, and reliance on divine grace, to enlighten the mind in the knowledge of *the truth, as it is in Jesus*.

The very frequent citation from the Scriptures may, by some, be thought a blemish in these *Sermons*. But may it not well be asked, from what fund does the divine draw his supplies, but the Bible? And if from thence, why should he not take them unadulterated by a mixture of mere human composition and phraseology? With how much more force do his sentiments come, when he can say, *Thus saith the Lord*? Does he want to enforce his arguments, effectually to defeat the enemies of truth, he can here find weapons well tempered, from the armory of God. Does he wish to alarm the conscience of the guilty hardened sinner, here he can cause to roll the thunder of divine vengeance. On the other hand, does he desire to animate

the hopes, and strengthen the hands of genuine piety, hence he can speak the soft whispers, he can murmur the gentle gales of divine mercy; for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Does he labour to illustrate truths of infinite moment to sinful man, let him open his Bible; the sun shines in splendour, illuminating every corner of the soul, darkened and obscured by sinful nature. And from what fountain shall he drink, to refresh and invigorate his own mind, but the fountain of truth, that is opened in the Scriptures? Does he wish for lucid argument; it is here. Does he seek for bold figures and ornaments of style; they are no where else to be found, in half the perfection as in the Bible. Does he look for sublimity of thought, and energy of expression; here he must look, or he will look amiss; he will desert fire and *pathos*, for coldness and insipidity. Does he look for the gentle and calm flow of thought; it is here. Does he seek the tender and elegiac strain; it is not wanting. In short, every kind of style, from the simplest, to the most sublime and elevated, is to be found in the Bible; and consequently, he who would be an interesting preacher, even if he had no motives of piety urging him to it, should give his nights and days to the study of his *Bible*; and what he thus should study, would irresistibly force itself upon his mind, when seating himself for the composition of a sermon. This seems obviously to have been the case with the writer of the *Sermons* under view. Hence they are abundantly enriched with Scripture quotations.

(To be continued.)



## POETRY.

For the Churchman's Magazine.

## ODE TO MAY.

Now blithsome May with flow'rets  
deck'd invites,  
In musing contemplation's calm retreats,  
To taste the hallow'd pure delights  
That smooth the troubled sea of human  
woes ;  
Where conscious virtue clear, and faith  
divine,  
The passions lull to sweet repose.

On yonder sun-bright landscape's  
southern lee,  
See grazing flocks and herds, at careless  
ease ;  
Where frisking lambs in jocund glee,  
With mute acclaim, their social homage  
bring  
To him whose hand leads round the va-  
ry'd year,  
And to his untold goodness sing.

Ye feather'd songsters of the leafy  
grove,  
In sweet accordant praise, your voices  
tune,  
As blithe, on buoyant wing you rove ;  
Make glad the echoing hill and laughing  
dale,  
And teach the listening tribes of men, by  
faith,  
A future endless spring to hail.

The horizontal moon, with glimmer-  
ing light,  
Broad streaks the dimpled stream, or  
smoother lake,  
Dispelling round the dusky night.  
The cheerful bird of eve now swells her  
notes,  
Greeting the soften'd breeze; while  
through the air,  
In grateful song, wild echo floats.

The full bloom'd orchard breathes  
profuse its praise,  
Made vocal by the frugal bee, that sips,  
And sips again, as round he plays,  
Rifling, with harmless trunk, the open-  
ing flowers.  
So virtue guileless tastes the passing  
good,  
And treasures sweets for distant hours.

Now swarming insects cloud the early  
sun,  
Or dance and revel in his western ray ;  
Yet e'er to-morrow's course shall run,  
Their narrow rounded span of time is  
o'er :

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See pictur'd here, frail man, thy short-  
en'd life ;  
And dream of lasting joys no more.

For the Churchman's Magazine.

*"Redeeming the time, because the days  
are evil."*—St Paul.

TIME speeds his rapid flight,  
Nor will his moments stay ;  
He'll bring us soon to endless night,  
Or to the realms of day.

To youth he gives a space,  
For mirth and thoughtless joys,  
Or for a useful growth in grace,  
Surpassing earthly toys.

He lends to ripper years,  
Some days of toil and gains ;  
Old age he marks with whiten'd hairs,  
And lengthens out its pains.

Yet, let him speed, or stay ;  
The soul that's fill'd with grace,  
And grows in virtue ev'ry day,  
Shall see the Saviour's face. S.

## A MISSIONARY HYMN.

FAR in our western solitudes,  
By gloomy lake, by lonely stream,  
On desert plain, in desert woods,  
They mourn ; and Zion is their  
theme—

"Zion, alas, is far away,  
And far its beauteous tow'ring spires ;  
No temple cheers our solemn day,  
No altar burns with hallow'd fires :

"Our harps, that once with joy we  
strung,  
When Zion heard their symphonies,  
Neglected, tuneless, long have hung,  
In silence, on the silent trees :

"Ah, how shall Zion's aliens sing,  
Or touch their harps with cheerful  
hands ?

Shall anthems to the holy King  
Be sung in yet unhallow'd lands ?"—

O God of Salem's happy seat,  
Its shrines and altars still extend,  
Till they adorn and consecrate  
Our desert to its utmost end.

The desert then shall smile and bloom ;  
And aliens, to thy realm restor'd.  
Shall wake their harps, their hymns re-  
sume,

To praise, with us, our common Lord.

Christian Journal.



**LITERARY AND PHILOSOPHICAL INTELLIGENCE.**

**HADAD**, a dramatic poem, by James Hillhouse, author of *Percy's Mask*; Bliss and White, New-York. The subject of this poem is taken from the Scriptures,—the rebellion of Absalom.

There has lately appeared a new periodical publication, in weekly numbers, 16 pages each, entitled *American Mechanic's Magazine*; containing selections from the most valuable foreign journals, as well as useful original matter: conducted by associated Mechanics. Printed by James V. Seaman, New-York.

A Sermon preached on the first Sunday in January 1825, by Rev. B. H. Hickox, of St. John's Church, Canandaigua.

A Report of the committee of the legislature of Ohio, on the subject of Common Schools. This report takes a general view of the systems of common school instruction adopted in the several states, and enters into some valuable details on the subject. After remarking that "the intelligence, virtue and moral energies of a people, depend almost entirely upon the mode and degree of their education,—that the permanent existence of a free government, absolutely depends upon the general intelligence and virtue of the people,—that the citizen ought to be able to comprehend the genius of the institutions under which he lives, and clearly to understand his rights and duties,—that it has been ingrafted into our public institutions, as the first maxim in our political creed, that education is the soul and vital principle of a republic,—and that the framers of our free and happy institutions have established them upon the basis of the general intelligence of the people, and have interwoven this self-preserving principle in the foundations of our government;" the report mentions the fact, that most of the state constitutions provide that schools shall be established at the public expense, and that the constitution of Ohio ordains, that *Schools and the means of instruction, shall for ever be encouraged by legislative provision*. The establishment of the system of free schools originated with our first ancestors. As early as 1647, the colony of

Massachusetts established such schools, and imposed a general tax for their support. New-Haven soon adopted the same system; and in a few years that system, which is now prized as one of the dearest and best privileges, prevailed throughout New-England. In Massachusetts, Rhode-Island, New-Hampshire, Vermont and Maine, free schools have been liberally supported, by taxes imposed by the people themselves in town meetings, generally about one cent on the dollar, and sufficient to defray the expenses of a school six months in the year. These schools are placed in convenient districts, and under the superintendence of a committee appointed by the town, and are open and free to all ranks and classes, without distinction. New-York had in 1823 a school fund of \$183,000, which is increasing from the sale of public lands. Including this sum, the amount raised annually by taxes for the support of schools, is more than \$1,500,000. South Carolina is divided into school districts, corresponding with the election districts of members of Congress: to each district \$3000 is annually appropriated. Louisiana has a most liberal provision for the support of schools—an annual appropriation being made in each parish of \$1800. Virginia and South Carolina have established schools exclusively for the poor; "thus separating them from the rest of the community, as an inferior cast." The report gives a decided preference to the system of free schools, as most consonant to the principles of our constitution. "It places the children of the rich and poor upon a level, and counteracts that inequality which birth and fortune would otherwise produce. When the rich and poor have equal opportunities, the only superiority which can exist will arise from mental competition. In this truly republican mode of education, the children of all ranks and classes meet together, and contend upon a footing of perfect equality, for the only true and honourable distinctions, which ought ever to be countenanced among freemen." The report urges the adoption by the legislature of the system of free schools, by

very powerful reasons; and it is probable that the system, which has been found so salutary in the New-England states, will be soon carried into effect in that state.

**NEW-JERSEY SCHOOL FUND.**—The foundation of this fund was laid in 1817. It now amounts to \$150,127; and the yearly interest and dividends is \$10,826.

Bliss & White, of New-York, propose publishing, by subscription, "The Collateral Bible, or a Key to the Holy Scriptures, in which all the corresponding texts are brought together into one view, and arranged in an easy and familiar manner." It will be published in five quarto volumes of 800 pages each, at \$7 a volume. The text will be printed with a large type, and the collateral verses with a smaller one. The work is to be compiled by William M'Corkle.

A Greek Grammar of the New Testament, translated from the German of George Benedict Winer, Professor of Theology at Erlangen; by Moses Stuart, Professor of sacred literature in the Theological Seminary at Andover, and Edward Robinson, Assistant Instructor in the same department. A work of this kind must be of great importance to students in Theology. This grammar supposes the student to be already acquainted with the general structure of the Greek language, and it is therefore designed to assist him in obtaining a knowledge of the peculiarities in the phraseology of the New Testament writers, which originated from the corruption of the Greek language, and the introduction of the national idiom of the Jews.

**COLLEGE OF WILLIAM & MARY.**—It is in contemplation to change the site of the College of William and Mary in Virginia. The present funds of the college are estimated at \$132,161. From 1786 to 1823, the average number of students was 42. The present number is 18. At its establishment, it was placed in the heart of the population of Virginia. The evolutions of society, say the committee of the legislature, have thinned the population of this part of Virginia; while that of the middle and western parts of the state has become more dense.

**UNIVERSITY OF VIRGINIA.**—On the first of March, the regular course of instruction commenced in this institution. For the present there are to be eight professorships: viz.—1. Oriental Languages; 2. Modern Languages; 3. Mathematics; 4. Natural Philosophy; 5. Natural History; 6. Anatomy and Medicine; 7. Moral Philosophy; 8. Law. The professors are to occupy, rent-free, the pavilions. Every student is at liberty to attend such professors as he pleases. The fees are established for the term of ten months and a half, from February 1. to December 15. viz: for board, to the keepers of the hotels, \$100; to the university, for dormitories, and the use of the public buildings, \$23; to the professors, \$50, if only one be attended, \$60, if two, and \$75, if three. Dormitories are provided for 218 students. This institution has been established under the auspices of Mr. Jefferson, upon the model of the German universities, with ample endowments from the state.

**GENEVA COLLEGE.**—This college, which is to be under the direction of Episcopalians, has more than \$60,000 productive funds. It is expected that the state of New-York will make an appropriation of money for the erection of suitable college buildings. An establishment similar to the FELLENBURG SCHOOL in Switzerland, is to be connected with this college.

Historical Notices of St. John's Church, Elizabeth-Town, New-Jersey—Contained in a discourse delivered in said church, November 21st, 1824. By John C. Rudd, Rector of the same.

Poems, by John Turvill Adams. Published by A. H. Maltby & Co. New-Haven.

Poems, by John G. C. Brainard. Published by Bliss & White, N. York.

Biography of the Signers to the Declaration of Independence; vol. 5.

*From the press of T. & J. Swords.*

The State of the Departed, set forth in a funeral address, delivered at the interment of the Right Rev. Benjamin Moore, D. D. Bishop of the Protestant Episcopal Church in the State of New-York, and Rector of Trinity Church in the city of New-York, on Friday, the first day of March 1816, in Trinity

Church, in the city of New-York; and a Dissertation on the same subject. By John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the state of New-York. 3d edition.

The Life of Samuel Johnson, D. D. first President of King's College, New-York. By T. B. Chandler, D. D. with an Appendix and Preface, by the Right Rev. J. H. Hobart, D. D. London.

A plea for Religious Charity Schools. A sermon preached in Trinity Church, and St. Paul's, and St. John's Chapels, New-York, for the benefit of the New-York Episcopal Charity School. By Benjamin T. Onderdonk, A. M. an assistant minister of Trinity Church, New-York; and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States.

An Address, delivered before the trustees, professors, and students of the General Theological Seminary of the Protestant Episcopal Church in the United States, on occasion of the opening of the said seminary after vacation,

November 1, 1824. By Benjamin T. Onderdonk, A. M. Professor of the Nature, Ministry, and Polity of the Church.

*In Press—by T. & J. Swords.*

The Constitution and Canons of the Protestant Episcopal Church of the United States, as set forth, altered, and amended, from the organization of said Church in 1789, to the close of the General Convention in 1823.

WASHINGTON COLLEGE.

*The following resolution was adopted by the Convention of South Carolina.*

On motion of the Rev. Dr. Gadsden, Resolved, that the Convention of this Diocese have witnessed with satisfaction, the successful result which has attended the efforts of their brethren of the Diocese of Connecticut, in the establishment of an *Episcopal* College in the city of Hartford; and do hereby recommend said college to Episcopalians, as affording an opportunity of educating their sons under the direction of members of their own Church, and under the happy influences of her institutions and liturgy.

## ◆ ◆ ◆ **ECCELESIASTICAL INTELLIGENCE.**

THE Pope has lately issued an Edict for the conversion of the Jews, of which the following is an extract:—"In order the better to spread the light of the gospel among the Israelites, the measures taken during the time of Pope Clement VIII. to compel Jews to attend Catholic sermons, and which was only interrupted by the recent political events to which Italy has been a prey, are re-established from the date of 1st March last." The Edict afterwards orders "three hundred Jews to attend sermon every Saturday evening; and that, according to their turn, there shall be amongst them 100 individuals, aged from 12 to 13 years, and 50 girls, and women of the same age. Each time that a Jew misses sermon when it is his turn to attend, he shall pay a fine of 5 paoli; no excuse will be admitted; if the oldest Jews do not denounce the defaulters, they shall be fined 30 scudi."

The students of the General Theo-

logical Seminary of the Protestant Episcopal Church, have organized a "Society of Inquiry respecting the advancement of Christianity," and in an interesting address to the members of the Episcopal Church, and a report of their committee of correspondence, have given a view of the objects and present prospects of the society, with an account of the progress which it has made.

The following extracts are made from the address:—

"It is a truth evident to all who reflect upon the existing situation of the Church, that the only effectual means of extending her influence through the interior of our country, must be by missionary exertions. The advantages which might accrue from an accurate knowledge of her exigencies, where aid was most needed, and where it might most effectually be afforded, had for some time engaged the attention of the students. The Seminary being at



length permanently established, and having so successfully commenced its operations, it was imagined that a society of this nature, formed in an institution to which the attention of Episcopalians would naturally be directed, must, without doubt, be attended with peculiar advantages for acquiring all the information possible relative to the important ends proposed. Those facts which now lie scattered through the Journals of the different Conventions, and through various periodical publications, (some of which are not generally circulated,) will here be concentrated, as it were, into one focus, and that too, where the knowledge of them will be attended with the greatest possible advantage—in the nursery of the Church, where those, who may be peculiarly styled her sons, are now labouring to fit themselves for their high vocation, and panting for the moment when they shall go forth as her champions, and repay in some degree the favours they are now receiving from the protecting hand of her who is at once their *“præsidium et dulce decus”*—their guardian and their pride.

“There are those in the Seminary, who look forward with anxious eagerness to the time, when they shall go forth to build up the waste places of Zion, to make straight in the desert the pathway of our God:—to such it may easily be imagined how valuable this information is likely to prove.

“The Society extends its views to inquiries respecting the moral and religious improvement of mankind generally, and the most effectual means of advancing the Christian cause; not reasoning from crude and often visionary theories, but deducing from the facts continually presented to the Society, sound and rational conclusions of immediate and practical utility.”

In pursuance of the design of the society, correspondence had been commenced with secretaries of Conventions, and societies connected with the Church. The Editors of periodical works, favourable to the Church, had been requested to furnish copies of their publications. The address closes with the following appeal to the individual members of our communion to aid in promoting the objects of the soci-

ety; from which we extract the following:—

“The Church has always been conspicuous for the wealth and general information of her laity:—she is now becoming conspicuous for better things—for the application of that wealth and information, by a few noble spirited individuals, to the most elevated and holy purposes. To such we would more particularly address ourselves; not for pecuniary aid—the immediate objects of the society are necessarily unconnected with any views of that nature:—but in their daily walks through life a thousand things may meet their view, a thousand ideas may occur to their minds, which, if duly improved, might be of lasting benefit to the world. It is the intention of the Society to publish, from time to time, such essays of its members, and such letters of its correspondents, as may be deemed advisable. It were needless to say how gratifying to the members, and how conducive to the objects of the Society it would prove, to have it in their power to embody in these publications the views, not only of the clergy, but also of those intelligent and pious laymen, who are the ornament and support of their Church. It may not be a trifling inducement to such to reflect, that they will be lending their assistance to one of the many instruments of human improvement, which (blessed be God!) are in such active operation in our day; that they will be placing this instrument in the hands of those who are best calculated to wield it; who are even now preparing to go forth to the dissemination of the glorious Gospel of the Redeemer, bearing in its train civilization, philanthropy, every virtue which can dignify man, and bring him near his God.”

*Abstract of the Journal of the Convention of the Diocese of S. Carolina.*

The number of clergymen in this Diocese is 40, and of the organized congregations, 39. The Convention was held on the 16th, 17th and 18th of February. It was composed of the Bishop, 20 of the Clergy, and delegates from 13 parishes.—In 19 parishes, the number of communicants is 1751, and the number of baptisms in 20 parishes

352. This Convention has ever manifested a very deep interest in the prosperity of the General Theological Seminary. Their standing committee have been authorized to address letters to the ministers and vestries of the several parishes, respecting the collections recommended to be made for that institution, and the Convention, as usual, appointed a committee on the subject of its interests in that state. This committee made a report, from which we make the following extracts:—

“The Committee of the General Theological Seminary, believing that it must be interesting to all the friends of the Church, to mark the progress of this valuable institution, and that it may be useful to encourage the reasonable solicitude which is entertained on this subject, would respectfully submit to the Convention, such particulars as they have been able to collect.

“We understand, that there are at present 28 Students at the Seminary, two of them from this Diocese. In the last report of the faculty, after remarking, ‘that the number of pupils is small, compared with the whole number of candidates,’ and expressing their ‘regret, that the want of pecuniary aid obliges so many to content themselves with a private education;’ they say that ‘they hope it will not be considered indecorous, if they suggest the great benefit which would accrue to the cause of religion, and of our Church, if the larger and more wealthy of our congregations were to support one Student annually at the Seminary. They hope too, that experience will justify them in expressing the opinion, that to extend the term of candidateship from one year, as now required by the canons, to three, would promote, in a very high degree, the interests of the Seminary. For it is a fact, that but few young men can be induced to spend three years in the Seminary, if there is a probability of their receiving orders after a shorter term of probation; and hence it is that our first classes, and our second, at the close of the second session, are so small.’

“We have the great satisfaction to report, that the Bishop Dehon Scholarship, founded by the Ladies of this Diocese, in testimony at once of their at-

tachment to a revered name, and to that Church which he loved, is now in a condition to be immediately useful. The amount invested for this fund is \$3025.

“Conformably to the resolution, passed last year by the Convention, the Parishes, in which sermons had never been preached in aid of the Seminary, were addressed on that subject, reports from which have just been submitted to the Convention, and are not in possession of the Committee.

“As the object of the sermons is to excite an interest in favour of the Seminary, as well as to precede a collection, we recommend, that the sermons should be preached, to be followed by collections, as soon as convenient, in those parishes in which they have not yet been, with a view of diffusing information as to the intentions of the Church, in relation to the object, and as to the present situation of the Seminary; and that the Standing Committee be requested to address the ministers and vestries on the subject.

“We also would recommend, that the Candidates for Holy Orders in this Diocese, should not ‘without great cause and necessity’ pursue their studies at any other place than the Seminary, and we would ask leave to express a wish, that those Candidates who might be hindered by their circumstances, should be assisted with a loan, by the pious liberality of their respective Congregations.

Lastly, we recommend, that there be instituted, under the direction of this Convention, a scholarship to be called the ‘*Bishop Bowen Scholarship*,’ and that, for carrying this purpose into effect, a person shall be appointed in each Parish, who shall act in the recess of the Convention, and report to the next meeting.”

A resolution was adopted, recommending the Gospel Messenger to the patronage of Episcopalians in this Diocese.

A Committee was appointed, to inquire into the state of property belonging to the Episcopal Church, in parishes where there are no vestries, and to adopt measures to secure the possession of the same. And at the suggestion of the Convention, the board of trustees

of the Protestant Episcopal Society for the advancement of Christianity in South Carolina, have been empowered by an act of the legislature to hold such property in trust. Exertions are making in this Diocese, to establish a permanent and a common fund for the Bishop, which is held in trust by the Protestant Episcopal Society. The permanent fund amounts to several thousand dollars. The receipts the last year amounted to \$1119 32.

*Abstract of the Journal of the Convention of the Diocese of New-York.*

The number of the clergy in this Diocese is 99, and of congregations, 139. The number of Missionaries employed is 21, each of whom receives \$125 from the Committee of the Protestant Episcopal Church, for propagating the Gospel in the state of N. York. We may make, at some future period, extracts from reports of the Missionaries, laid before the Convention. The fund for the support of the Episcopate in this Diocese amounts to \$23,574. The receipts into the Diocesan fund were \$565. The total number of communicants reported from 64 parishes, is 4946—(being an increase of about 500 since the last report;) and of baptisms from 76 parishes is 1501.

*Letter from Bishop Hobart to the Clergy and Laity of the Protestant Episcopal Church, in the State of N. York.*

London, Sept. 14, 1824.

My Brethren of the Clergy and Laity,

I am truly grateful for the expressions of confidence and affection contained in the resolution of the last Convention, a copy of which was transmitted to me by the Secretary. Were I to consult my own feelings, I should immediately leave this country, in order to enjoy the high satisfaction of meeting my brethren of the Clergy and Laity of the Convention whom I now address. But the state of my health does not justify the expectation that I should be able to discharge the duties of my congregations, and of the Diocese. It would therefore seem incumbent on me to make the experiment of a longer residence abroad. May I then hope for your indulgence under my protracted absence, and for a continued interest in your prayers.

That the Divine Head of the Church

may preside over your proceedings, and that you, my brethren of the Clergy and Laity, may individually enjoy the protection and favour of Almighty God, is the prayer of

Your faithful friend, and affectionate diocesan, JOHN H. HOBART.

THE ANSWER.

The Committee to whom was referred the Bishop's Letter, proposed the following preamble and resolutions, which were unanimously adopted:—

Whereas a letter addressed to this Convention by their Bishop, has been communicated to them, declaring his gratitude for the expressions of confidence and affection contained in a resolution of the Convention of 1823, and his anxious desire again to meet his brethren of the Clergy and Laity, and his disappointment at being prevented, by the state of his health, from doing so at this time, and asking a continued interest in our prayers;

Therefore, Resolved, that the receipt of this letter be, and the same hereby is, respectfully and gratefully acknowledged.

Resolved, that this Convention, gratified by the assurance contained in the above mentioned letter, that the expression of affection and respect, transmitted by the last Convention to our Diocesan, was received by him with corresponding feelings, do hereby, for themselves, and in the name of this Diocese at large, tender to him the assurance of their undiminished confidence and attachment.

Resolved, that, while the members of this Convention sensibly feel the disappointment of being obliged to meet again, without the satisfaction of acting under the personal superintendence of their Right Rev. Father in God, and deeply regret that the Diocese should still be deprived of his valuable care and services; they cheerfully acquiesce in his protracted absence, under the earnest hope and expectation, that through the Divine blessing, his health will be completely restored, and that he will soon be enabled to resume the faithful and effective services which he has long rendered to this portion of the Church of Christ.

Resolved, that the members of this Convention, actuated by gratitude for the laborious and faithful services



which their Bishop has rendered, by affection for the pastoral regard he has ever manifested, and by the fullest confidence in his entire devotion to the great interests of religion and the Church, do again call on their brethren of the Diocese, to unite with them in offering, through the Divine Mediator, humble and fervent prayers to God, that our Bishop may be continued in his holy keeping, be restored to health, be safely returned to his Diocese, his family, and his friends, and be enabled long to continue his labours in promoting the cause of primitive and evangelical religion.

Resolved, that an attested copy of the above preamble and resolutions be transmitted to the Right Rev. Bishop Hobart.

#### ORDINATIONS.

On Sunday the 6th of March, in St. Luke's Church, Glastenbury, the Rt. Rev. Bishop Brownell admitted the Rev. Hector Humphrey, Tutor in

Washington College, to the holy order of priests.

On the 6th of February, the Rt. Rev. Nathaniel Bowen admitted Mr. Philip Gadsden, and Mr. Edward Thomas, to the holy order of Deacons.

At an ordination, in St. Paul's Church, Boston, the Rt. Rev. Dr. Griswold admitted the Rev. J. Muenscher, minister of Christ Church, Leicester, to the holy order of Priests—Messrs. Eaton, Jarvis and Blake being present and assisting. On the 16th of March, the Rt. Rev. Dr. Griswold consecrated the new church at Chelmsford to the worship and service of Almighty God, by the name of St. Ann's Church. At the same time, the Rev. Benjamin C. Cutler, Deacon, of Quincy, and the Rev. Thos. Edson, Deacon, of Chelmsford, were admitted to the holy order of Priests.

On the 17th of March, at an ordination in St. Ann's Church, Chelmsford, Mr. George Richardson was admitted to the holy order of Deacons.

### NOTICE TO CORRESPONDENTS.

Original Letters are interesting to most readers of periodical publications. And it is believed that many such can be found, by a little inquiry, from persons of note, either of our own or other countries, that will be worthy of insertion. They are therefore earnestly requested.

Likewise, Anecdotes of distinguished individuals, and Documents tending to illustrate the rise and progress of the Episcopal Church in this state, or of particular parishes; including a statement of the funds they may hold, with the manner in which they were obtained, would be highly acceptable. And if any correspondent will furnish a well written history of the parish, to which he belongs, or any other, where documents can be found, he would thereby promote the circulation of the Churchman's Magazine, and confer a favour on the

EDITOR.

Φίλος is received.—B. will be inserted in our next.—G. N. B. a review, is received.—Y. R. E. is received.

**ERRATA.**—Part of the first Number was struck off with the following errors, partly owing to the transcriber, which the Reader is desired to correct:—

Page 3, col. 2, line 13th from bottom, read *rescuing* for *reserving*.

Page 7, col. 1, line 17th from bottom read *began* for *begun*.

Page 12, col. 1, line 2d from bottom, read *Cebes* for *Cobas*.

Page 15, col. 1, line 13th from top, read *Moderns* for *Madams*.

Page 18, col. 2, line 5th from top, read *Old* for *Od*.

Page 29, col. 1, line 22d from top, read *domains* for *domain*.—Same page, line 18th from bottom, read *teeming* for *turning*.

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## PROSPECTUS.

THE SUBSCRIBER, PROPOSING ONCE MORE TO REVIVE THE

### CHURCHMAN'S MAGAZINE,

SOLICITS THE ATTENTION OF ITS FORMER PATRONS, AND THE PUBLIC AT LARGE.

—100—

While all other denominations of Christians are industriously circulating periodical works, calculated to disseminate their own peculiar views of Christianity, it should not be said that Episcopalians have not zeal and energy enough to support a publication, primarily dedicated to a like purpose. And that it may not be so said, the *Churchman's Magazine* is again offered to their patronage, with a promise on the part of the proposed Editor, that if sufficient encouragement shall be given, the work will shortly commence, and be conducted on the same principles as heretofore. No claims to a spurious liberality, which is usually insincere, will find place in its pages. But the plain, old-fashioned doctrines of the Bible, and of the venerable Church which gives it name, shall be maintained and enforced. With these professions, fairly stated, assistance is asked of all who may be disposed to enrich its pages with their communications.

TILLOTSON BRONSON.

*Cheshire, December 1, 1824.*

### CONDITIONS.

The work to be printed on good paper, with a neat type, in monthly numbers of 32 pages each, and be sent to subscribers by their direction, and at their expense.

The price to be One Dollar and Twenty-five Cents by the year, or

for twelve numbers; one half on delivery of the first number:—or, One Dollar and Fifty Cents at the end of six months.

All letters and communications intended for the work, must come by mail, post-paid.